1: Karsten--183-184 (1916-18) 1935 Jivaro-1
116, 571, 592, 611, 621 (1928-29)

"From the statements I have previously made as to the distribution of the Jibaro tribes it appears that their social organization is loose. In fact, the whole people is split up into a great number of tribes which in their turn are sub-divided into smaller clans or septs comprising a few families closely related to one another by blood. These sub-tribes do not form village communities; each family inhabits its own big communal house (hēa), but these are not situated close to one another, they lie scattered here and there in the virgin forest. Generally one has to march for one or several hours to arrive at the next house. Each Jibaro house forms in fact a separate and independent social, political, and economic unit with its own household, its own plantations in the vicinity of the house, and its own ruler or chief, the oldest family father who, at any rate in time of peace, is not controlled by anybody. It is much the same feature that we meet in other parts of tropical South America, where the impenetrable virgin forests necessarily lead to social disintegration, which is further increased by the general anti-social tendencies of the Indians. The state of things found among the Jibaros, however, is in many respects unique.

Their society is thus based on the family and the blood tie. Only such sub-tribes as recognize some sort of consanguinity display a feeling of solidarity: the rest, although they speak the same language, are looked upon, not only as outsiders, but as downright natural enemies, a feature which will be further illustrated in the part dealing

with their wars. It is as a rule between the different sub-tribes that the wars of extermination have occurred.

Still, as appears from their history, there have been occasions when they have been able to overcome the natural antipathy separating them from one another, and to unite against a common enemy. This common enemy has been the white man, who has so often threatened [184] the liberty of the people; but the alliances, such as that for instance in 1599, have been exceptional and wholly due to the influence of a single, eminent personality."

1: Karsten--185
116, 582, 611

(1916-18) 1935
(1928-29)

Jivaro

"A consequence of the endogamic rules is that the persons who marry among the Jibaros are generally relatives. As a matter of fact, it was looked upon as the duty of a Jibaro man to marry his daughter to a youth who claimed her by virtue of his relationship. Custom prescribes that a near male relative shall be preferred to a more distant one. A family father is of course anxious to marry his daughter to the young man he likes best and of whose qualities he has a high opinion, and it is natural that for this reason he is not always inclined to give her to one of his nearest relatives. In such cases there may be complaint on the part of the man thus neglected. 'I am your nearest kin', he may say, 'and still you give your daughter to So-and-So who is a more distant relative.' Still there are degrees of kinship within which marriages are forbidden. Cousins on the male side cannot marry; they are looked upon as brother and sister and marriage between them would be regarded as incest. On the other hand, there is no prohibition to marriages between children of a brother and sister or of two sisters. On the contrary, such marriages are looked upon as perfectly natural. Similarly, although a paternal uncle may never marry his niece, he is not prohibited from marrying his sister's daughter. The Jibaros,...are a strictly paternal people: they reckon descent only in the male line, women being wholly left out of account."